

OBSERVATIONS

ON THE

Essay on Spirit.

Addressed to the Right Honourable

* * * * *

By a GENTLEMAN. K

Beware lest any Man spoil you through Philosophy and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after CHRIST. Coll. Chap. ii. V. 8.

D U B L I N :

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OBSERVATIONS

ON THE

ESSAY ON SPIRIT.

MY LORD,

I HAVE carefully perused that celebrated Performance, intituled, *AN ESSAY ON SPIRIT*; and in Answer to your Request will give you my Opinion of the Author and his Work. It appears to me he therein contradicts himself, he also contradicts the Scriptures, and wandering in a Wilder-

ness of Fancy, quits the Road of Right Reason; the proper Employment of which is deducing evidently new Truths from antecedent ones: Whether our Author has pursued this Track will sufficiently appear.

How frequently do those who are stiled the wisest Philosophers differ in their Conclusions? the Cause of which is, they seek not the Lord their God, neither do they commit their Works unto him; but building their vain Hopes of Glory in this Life, and seeking no Rewards but Earthly, depend intirely on their own Understandings, which are often guided, and too frequently governed, by Imagination: Thus they miss the Road of Reasoning rightly, and so fall short of Truth, which is Man's highest natural Perfection.

The Author begins his Essay with observing, " It was the Opinion of "*Spinoza*, and others, that there is no
" other

" other Substance in Nature but God."
 His Remarks on which are, " That
 " there being in Nature but one self-
 " existent Being or Substance, called
 " God, he may, comparatively speak-
 " ing, be said to be the only Being in
 " Nature ; which," says he, " is true
 " when we speak of God in Compari-
 " son with his Creatures, between
 " whom and their Creator there is no
 " Proportion ; and which, when confi-
 " dered in Comparison with him, are
 " as Nothing. Every Thing," says he,
 " that exists, besides God, the first
 " Cause, must proceed from him, and
 " owe its Existence to the Will as
 " well as Power of that first Cause."

He treats of human Existence,
 and also of Motion ; which leads me
 to mention a few Observations on
 the Nature and Difference of Body
 and Spirit ; human Nature, and
 also on Motion. " Ense, or Substance,
 " being that which is capable of
 " Existence, is divided into what is

“ more and less capable of Existence.
 “ Divisible and Indivisible constitute
 “ Body and Spirit, and are the proper
 “ and intrinsical Differences of Sub-
 “ stance. Division of the Entity takes
 “ from it the Power of being an Ense,
 “ or capable of Existence; therefore
 “ Body, or that Ense which is divisible,
 “ is less capable of Existence, and has
 “ less the Nature of Substance in it
 “ than Spirit, or that Ense which is
 “ indivisible, which has more the Na-
 “ ture of Substance, and is more
 “ capable of Existence. Mixt and
 “ simple are the intrinsical Differences
 “ of Body; simple Bodies, which are
 “ called Elements, having in them the
 “ Nature of one kind of Body only;
 “ and mixt Bodies having in them the
 “ Nature of the Elements of which
 “ they are composed. Mixt Body is
 “ divided into living, and not living;
 “ living Body, being that which has a
 “ Principle of Motion in itself, is di-
 “ vided into Animal, which is more
 “ living or moving by Impression
 “ on

“ on the Senses; and Plant or Ve-
 “ getable, which is less moving.
 “ Animal, being a Body moving itself
 “ by Impression on the Senses, is di-
 “ vided into Brutes, which move them-
 “ selves to a set Number of Actions, which
 “ is to be less moving by Impression on
 “ the Senses; and Man, who moves
 “ himself to an Universality of Action,
 “ which is to be more moving by
 “ Means of such Impressions. Man,
 “ or rational Animal, is divided into
 “ those who have more and less the
 “ Faculty or Power of Reasoning, and
 “ are therefore properly more and less
 “ Men. Every individual Man is but
 “ one Ense, tho’ there are two con-
 “ trary Natures in him, corporeal and
 “ spiritual. The Notion of Ense is not
 “ the Notion of the Nature, but of the
 “ Suppositum which has the Nature
 “ in it, and is indifferent to both Na-
 “ tures.”

That Man is formally a Body, is
 proved by his being quantitative and
 altera-

alterable by corporeal Qualities; yet that his Soul is pure Actuality, or of a spiritual Nature, may be hourly experienced and proved in every thinking Man; for what but a spiritual Power can in an Instant divide all Space, and pass through every Body, and of every Kind, and convey us in Thought to the most distant Regions? This, I think, is alone sufficient to convince every reasonable Man, that he has within him something of a spiritual Nature; yet this is so blended with the Body, that it receives its first Rudiments of Knowledge through the bodily Organs by Impression on the Senses.

If it be asked why a Body and Soul, which are opposite Natures, should be thus united in Man? the Answer is, they never were Two, but, by the wise Author of Nature, so ordered, that when the Body is animated, the Soul, or spiritual Nature in Man, becomes Part of him, and naturally possesses the Body, and thus the Soul and Body become

become one Enſe; which Soul co-operates, with the Body, and guides and aſſiſts it in that wonderful regular Courſe of Action we ſee ſome Men purſue to a God-like Degree; which regular unlimited Courſe could not be performed by mere Animal, moved only by Impreſſion on the Senſes: the following of which ſenſual Impulſes we daily ſee leads into the moſt ſhocking Errors, and ſets thoſe who are thus guided, without employing their rational or ſpiritual Nature, below the Brute Creation.

Indulge me here in a ſhort Digreſſion, and ſuffer me to aſk your Lordſhip, How pure ought our Adoration be! How innumerable and conſtant our grateful Acknowledgements to that Being whoſe wonderful creative Power we may, through our dark Senſes, in ſome Sort, view even here in this material World, where innumerable Wonders preſent themſelves hourly to our Sight, which require our moſt accurate

rate Diligence to arrive at the Knowledge of their Natures, their Origin unknown. But let each thinking Man collect and contemplate himself, his Faculties and Powers which so exaltedly distinguish him from the Brute Creation: He there will find that spiritual precious Gift, the Image of his God, and be assured, that by employing those Powers in the best Manner, and for which they were given him, in fearing and adoring his great Creator, he will acquire Truth and Wisdom, Man's greatest Glory, and be convinced that nothing but these can lift him above the meanest of God's Creatures: The Search and Pursuit after which bring those unspeakable Blessings, and constitute that Happiness here, which anticipate and surely lead to the inconceivable eternal Joys prepared for the Pure in Heart!

Thus, My Lord, have I ventured, I fear, in too short a Manner, to touch on Body and Spirit, their Natures and
Diffe-

Difference. I should speak of the Powers and Faculties of the Soul; but these being so exquisitely distinguished and explained by the great *Lock*, and being also treated of by our Author, I shall not therefore take up your Time with a Repetition of that with which every Learned Man is so well acquainted; yet give me Leave to observe, that this Author, in his 15th Section, says, "It is in these reflex Acts of the human Spirit, that the chief Difference seems to consist between the Spirit of Man and the Spirit of Brutes." This is degrading the Image of the great Creator, setting Man on a Level with Brutes, denying him his spiritual and immortal Part, and depriving him of eternal Happiness; the Hope only of which can enable him to bear the almost insupportable Load of Anxiety and inward Misery, which this spiritual Nature in him is often the Cause of;

for

for by enabling him to perceive, feel and retain, it is the sole and lasting Cause of almost all human Woe. This is accusing the allwise God with Imperfection and Partiality; Imperfection, by creating Man, the Lord of all, the only unfinished Piece of his Creation, and Partiality, by giving every other Creature, but Man, the Power of being here compleatly happy; but adding to Man a Nature with Powers which constitute his earthly Unhappiness.

Brutes can only be affected, or feel Pain, by Impressions on the Senses, which expires with the Cause; but Man's more piercing Agonies do frequently arise within him, not by Means of such Impressions, but from conscious Guilt, and numberless other mental Causes, which often continue while Life lasts.

Shall it then be said by Man, that Man has not in him the Image of his God? That he is no other than
ami-

miserable perishable Creature, and ought not hope for Immortality. Such is the Force of this Assertion, "That the chief Difference between the Spirit of Man, and the Spirit of Brutes, seems to consist in these reflex Acts of the human Spirit."

I perceive, my Lord, was I to remark on all that offers, this Letter would increase to an immoderate Length; yet having proposed to treat of Motion, I shall mention a few Observations thereon.

"Motion is Change, and had a Beginning, which is proved thus: Infinite Number is impossible: Unites being the Elements of which Number consists, an infinite Number must consist of an infinite or endless Number of Unites; every Unite being a Finite, an infinite Number must have two Ends or Finites, one Unite or Finite to begin the

B

"Num-

" Number and another Unite or Finite
 " to end it; every Number must have
 " two Ends or Finites, therefore infi-
 " nite Number is impossible. All in-
 " finite Time or Motion is impossible;
 " Infinite Time must consist of an in-
 " nite Number of the determinate
 " Parts of Time, or Hours. All in-
 " finite Number of Hours is impos-
 " sible; therefore all infinite Time is
 " impossible. Whence is demonstra-
 " ted that Time, Motion, or the Course
 " of Nature, had a Beginning. There
 " are but Two common Heads con-
 " ceived to be applied to one another
 " by way of Motion; that Thing
 " from whence it comes, and That to
 " which it tends. Motion considered
 " in the Midway, between these Two,
 " hath no Notion but that of mere
 " Motion, which is the very Notion of
 " successive Quantity." How then
 " could this Author, speaking of a Stone
 " descending, say, "That the Power"
 " whereby any Body continues in Mo-
 " tion is as much the Effect of some
 " concomi-

"concomitant Spirit, as that Power
 "which put it first in Motion?" where-
 as Motion is only requisite to apply
 the Virtue of the Agent to the Matter
 or Patient, and the Effect springs from
 the Cause; as a Stone descending with
 Rapidity, or slowly rolling, proceeds
 from the smarter or feebler Motion in
 the Agent.

It appears to me very extraordinary,
 that this Essayist should suppose and
 advance, that all created Beings are
 embodied, and assign to them Figure
 and inactive Matter or Body, which
 concludes them Quantitative, therefore
 divisible and consequently corruptible.
 That Esse which is composed of Mat-
 ter and Form is subject to Division,
 and thereby becomes liable to have the
 Form separated from the Matter, and
 so loses the Power of being the same
 Esse, all which must be denied of Spi-
 rit, whose very Essence is Incorrupti-
 bility or Indivisibility; therefore to as-
 sign to a pure Spirit, Matter and Form,

or Body and Figure, is advancing that Spirit is Body, which is an evident Contradiction.

In Section 28, this Author says, "God cannot create or produce any Being equal in Power to, or independent on himself." And Section 30, supposes, God "might communicate so much Power to one of his own Creatures of a more exalted Nature than Man, as to enable him to create inferior Beings, and frame a World of his own, composed of intelligent Agents." He takes no small Pains to point out who this first created Being is, how spoken of, and by how many Names called and distinguished: the particularizing on which, will, I think, be of little Service to my Design, all which may be found from Section 37 to Section 77, in which this Author says "It appears that the Arch-Angel *Michael* is that Person who is called the second Essence by the *Jews*, so, upon Inquiry,

" we

" we shall find that the Angel *Gabriel*
 " has a very good Title towards being
 " considered as that Third Essence, or
 " Being, to whom the *Jews* paid di-
 " vine Honours.—That this Third Es-
 " sence confers on those, who are infe-
 " rior to him, those excellent Virtues
 " which he himself received from ano-
 " ther, to wit, the Divine *Logos*, his
 " Better or Superior." From whence,
 and Section 30th, I presume this Au-
 thor means to conclude, that this Third
 Essence, or Angel *Gabriel*, was crea-
 ted by the second Essence or First crea-
 ted Spirit.

This Essayist also advances that this
 Third Essence or Angel *Gabriel*, is the
 Holy Spirit; and proceeds to explain
 the Belief of the *Jews* with Regard to
 the first self-existent Being, the first cre-
 ated Spirit or second Essence, and the
 Third Essence, Angel *Gabriel*, or Holy
 Ghost; and says, the Two last were by
 the *Jews* called Gods, and worshipped
 as such; and Section 87, that " the
 " Doctrine of the *Jews* with Regard
 B 3 " to

"to God the Father, God the Son,
 "and God the Holy Spirit, is not on-
 "ly supported by the Doctrine of the
 "old Testament, but also reconcilable
 "to Reason." And Section 89, "and
 "also with the Scriptures of the New
 "Testament." Yet in the same Sec-
 "tion he says, "there is but one su-
 "preme God, in Comparison of whom
 "there is none other but he; and with
 "Regard to, whom *Jesus* the Christ
 "is only to be called Lord, and not
 "God."

I confess, I cannot reconcile it to my
 Reason, why this Author should, with-
 in the Compass of little more than
 two Pages, affirm that *Jesus* the Christ
 is God, and not God; this Contradic-
 tion will, I believe, appear very plain
 to the most indifferent Reader. This is
 not the only Place in which he plainly
 contradicts himself, but as this draws
 near the Point which he endeavours to
 clear, I thought it the more necessary
 to be particular on it. In Section 91,
 he

he says, "that the Son is not properly
 "to be called God" and employs the
 17 following Sections to clear up that
 Point.

Now, my Lord, what I would en-
 deavour to make clear to your Lord-
 ship is, that this Author's main Point
 and sole Intent seems to prove, that
Jesus Christ is not God, or the Son of
 God, but the Son of the Angel *Gabriel*;
 for which Purpose, in Section 109, he
 employs Part of *St. Luke's* Words re-
 lating to the Incarnation of our blessed
 Saviour.

I have observed to your Lordship,
 it is this Essayist's Opinion, that the
 Angel *Gabriel* is one and the same Spi-
 rit with the Holy Ghost. *St. Luke* says,
 the Angel *Gabriel* was sent from God
 to the Virgin Mary; that the Angel
 told her she was highly favoured, the
 Lord was with her; and again, that she
 had found Favour with God; that she
 should conceive in her Womb, and
 bring

bring forth a Son, and should call his Name *Jesus*; that he should be great, and should be called the Son of the Highest; that the Holy Ghost should come upon her: which Holy Ghost here mentioned by the Angel *Gabriel*, was, according to our Author's Opinion, the same Angel then speaking; therefore we are from him, to conceive this Message in this Sense: If the Holy Ghost will come upon thee; which coming was not to be of God, but of the Angel *Gabriel*; wherefore I think it past Dispute that this Author's sole Intent, and the whole Scope of his Work seems to prove that *Jesus* Christ is not God, or the Son of God, or the Highest, according to St. *Luke's* Words, but the Son of the Angel *Gabriel*; which Angel, according to him, see Sections 30 and 77, was created by the Son or Second Essence. How is it conceiveable then, that the Angel *Gabriel*, created by and inferior to the Son or Second Essence, should be appointed, or have Power to bring this second

second Essence down from Heaven, and convey his whole Substance into the Womb of the Virgin? or that he could by any Means, be the Father of his own Creator? who, (see Section 77,) was his better or Superior, and from whom he received his Virtues. The Essayist himself joins me in this Opinion where (Section 34) he says "that
 " Beings of a superior or more excellent Kind, may not be cognizable
 " by Beings of an inferior Order; the
 " Properties of the one being of too
 " exquisite and delicate a Frame and
 " Contexture, to affect the Perception
 " or strike the Senses of the other."

My Lord, you see how plainly this Gentleman contradicts himself, and seems to deny that being possible in one Place (Section 34) which in another (Section 111) he brings down as the chief Support of his main Point.

Receive, in his own Words, a direct Confirmation of what I have here advanced

vanced, (Section III.) "The pre-exist-
 "tent Spirit of the *Logos* being
 "therefore, by the wonderful Power
 "and Will of God, conveyed into the
 "Womb of the Virgin, by the Mini-
 "stration of the Holy Spirit, she con-
 "ceived and brought forth *Jesus*."

In what Sense are the Words "by
 "the wonderful Power and Will of
 "God," to be understood? Almighty
 God is essentially unchangeable, and
 from all Eternity, in the most eminent
 Degree, unalterably possessed his Di-
 vine Attributes. God is equally omni-
 potent and omnipresent; nor can he
 be less powerful at one Time than at
 another, or more present in one Place
 or Part of his Creation than in ano-
 ther; and to suppose him capable of
 being either, is evidently denying him
 that eternal unalterable Perfection;
 therefore rather than accuse this Gentle-
 man with so great an Error, I shall ven-
 ture to conclude, he employs those Words
 without any particular Meaning, but
 as

as Words of Course. He farther says,
 “ the divine *Logos* was conveyed into
 “ the Womb of the Virgin by the
 “ Ministration of the Holy Spirit,”
 or Angel *Gabriel*.

This further assists me in proving
 what I have advanced, and most evi-
 dently, from the Words, to conclude
 that the Angel *Gabriel* (a ministering
 Spirit) was the Father, Begetter or
 Conveyer of the Divine *Logos* (his
 Better or Superior, and from whom
 he received his Virtues) into the
 Womb of the Virgin.

Thus, my Lord, you see this Au-
 thor's main Design, in explaining of
 which, he so evidently contradicts him-
 self; which I think is alone sufficient
 to invalidate his Opinion; yet, that
 which more powerfully does so, is his
 directly contradicting the Scriptures.
 St. *Luke* expressly says, *He shall be*
great, and shall be called the Son of
the Highest; yet this Essayist takes no
 small

small Pains to persuade, that Jesus Christ is not the Son of the Highest; but, from the *Æra* of his Work, that he shall be called the Son of the Angel *Gabriel*.

By what Name then are we to call our blessed Lord, whether the Christ the Son of the living God, or Son of the Angel *Gabriel*? I confess to your Lordship, this Essay appears to me, not to be the Work of a thinking Man, as the Essayist styles himself in his Dedication, but of one utterly disqualified to serve in Church or State: richly meriting, for his more than sagacious Discovery, a Name and Place in the *Limbo* of Vanity, which would have more exaltedly immortalised him, than the Method he has taken, in which he seems to ape that Monster *Eratostratus*, who, to gain an infamous Immortality, set fire to the Temple of *Ephesus*; yet this Wretch, whose very Name, his wise Countrymen forbid to be mentioned under a
severe

severe Penalty, was not a Priest of the
 Goddess whose Temple he destroyed.
 But here is a Man claiming and con-
 fessing himself to be a Teacher of the
 Law of the Living God, and received
 by his Country into the Bosom of the
 Church, who, serpent-like, laying hold
 on that Advantage, under a metaphy-
 sical Disguise, seems to endeavour all
 he can to sap the Foundation of the
 Christian Religion, by giving CHRIST
 a new Name.

Whether this is the Name, which
 St. Paul says (1) is above every
 Name, I shall not pretend to deter-
 mine; yet I shall venture to say, I think
 it is not; for the same Saint just
 before says, that God hath given
 him that Name at which (Verse
 10th,) every Knee shall bow, of Things
 in Heaven, and Things in Earth, and
 Things under the Earth; therefore
 this new Title of our Author's is

(1) Phill. 2d. 9th.

C

certainly

certainly the Coinage of his own Imagination, which seems to guide, and indeed solely to govern him throughout the whole Performance.

How much to be despised and thundred is such a Clergyman? With how much seeming Reason may many of his unthinking Readers say, the Christian System is a mere Deception? See how learnedly and justly a chief Member of the Established Church shews it to be built on a false Foundation. Has he not plainly proved that Jesus Christ is not the Son of God? yet (whether by Design cannot be easily determined) he as plainly shews that which he himself advances to be impossible.

He says the Angel *Gabriel* was the Father or Conveyer of his own Creator, the Divine *Logos*, into the Womb of the Virgin; therefore, if he is right as to Christ's not being the Son of God, 'tis as certain he could not be
the

the Son of his own Creature; and therefore we are willing to believe, that this great Man, under that Disguise, has thus employed his Wit and Learning to open our Eyes, and to convince us that we have been imposed on by the Clergy, who, making a Trade of Christianity, have for more than 1700 Years, most impudently and impertinently imposed a Creature of their own Conception on us, under the Name of the Son of God, and Redeemer of Mankind, which this wise and learned Author has so exquisitely proved and made plain to us.

Thus, my Lord, the Holy Scriptures come to be despised, and concluded, by such Reasoners, who look no farther than the present, to be a very Fable. Such may be the Conclusions of the common Run of Readers, many of whom I have heard talk on this Work; and such Contempt for Christ and the established Religion,

Religion; the Consequence of such Conclusions.

Never, 'till the Publication of this Essay, could such Infidelity be openly maintained; whatever Men's private Opinions were, yet none before durst openly dispute the Truth and Certainty of the Holy Scriptures, they being always defended and explained, by the pious and learned Teachers appointed for that Purpose. But here, say those weak Reasoners, is a learned Member of your Church, and one possessed of an Ecclesiastical Preferment, who openly disputes this Truth and Certainty, and denies that *Jesus* is the Son of God, wherein he directly contradicts the Scriptures.

But suffer me to ask, are we to give any Credit to a Man who evidently contradicts himself in the very Point he undertakes to explain with such critical Exactness? No; but we must place

place him among those who, having
 swerved from Charity, (2) have turned a-
 side unto vain Jangling; desiring to be
 Teachers of the Law, understanding
 neither what they say, nor whereof
 they affirm. How evidently is this
 proved in our Author? How exquisite
 a Judge of Mankind must this wise
 Saint have been, at that Distance of
 Time, to draw so exact a Picture of
 this Innovater? yet having left no Du-
 ty untold, in another Place, he points
 out the Virtues and Qualifications of a
 truly pious Teacher, such as hath not
 swerved from Charity. (3) A Bishop
 says he, must be blameless, as the Ste-
 ward of God, (V. 9th.) Holding fast
 the faithful Word as he hath been
 taught, that he may be able by sound
 Doctrine, both to exhort and convince
 the Gainsayers. Such may truly be
 called a Bishop, and such, my Lord,
 are many, indeed the greater Part, of

(2) Tim. 1st. Epil. 1st. Chap. 6th. 7th. Verses.

(3) Tit. 1st. 7th.

1st. Epil. Tim. Chap. 6th. Vers. 20, 21.
 there is

our Spiritual Teachers in this Kingdom;

I shall only quote one Text more; which shews how careful St. Paul is, in pointing out the unalterable Duty of a Teacher; which that wise Apostle so exactly followed himself, and which I think ought not to be deviated from by any who pretend to be his Followers (4) O Timothy, keep that which is committed to thy Trust, avoiding profane and vain Babblings, and Oppositions of Science falsely so called; which some professing, have erred concerning the FAITH.

Need I say any more to convince your Lordship, that this Work is against the Rule of Right Reason; contradicting itself in the main Point, and also directly contradicting the Scriptures? or that its Author is seemingly unfit for Rational Society; having

(4) 1st. Epist. Tim. Chap. 6th Ver. 20, 21.

therein

therein given several evident Proofs of his not being a reasonable Creature? That he also appears undeserving the Appellation of Christian, his whole Design appearing (after his Manner) to prove that *Jesus Christ* is not the Son of God?

How I tremble for this Man, when I reflect on these Words of our blessed Lord (5) *Whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven.* Did this Man ever think, my Lord? or can it be supposed he ever read these Words? I am compassionate enough to conclude he did not, or that he never considered them as he ought, else I am certain he would not have published a Work, in almost every Page of which *Christ* is so expressly denied. And, as *Christ* cannot lye, my Horror increases at the Words, *Depart from me, I know you*

(5) Mat. 10th. 33d.

not. Sure, these Words might strike him into Stone: if he is not already too much hardened in his vain Impiety. *Cast him,* says the same wise Judge, *into outer Darkness.* Dreadful Sentence! yet how just? To be shut out from Light, deprived of that glorious Ray, the Presence of his God! which solid eternal Joy is firmly promised to the pure in Heart!

Reflect, my Lord, on this unhappy Man's most wretched State! and say, How sincere ought his Contrition be? How constant and unfeigned his Prayers and Supplications? With how pious and perfect a Submission ought he to turn unto the Lord his God, until he have mercy upon him? This must be his first Duty, and then publicly disclaiming his impious Work, with repenting Peter, openly and heartily to confess *That Christ is the Son of the Living God*; on which short Declaration our blessed Saviour de-

clared St. Peter bless'd, and pronounc'd these memorable Words, *Upon this Rock will I build my Church.*

Thus, my Lord, have I complied with your Request: How I have acquitted myself, I shall submit to your Lordship, yet this I can affirm, that what I have said, has not proceeded from any Pleasure I take in Controversy, but undisguisedly to convey my Sentiments in Defence of the established Religion, and the Truth and Certainty of the Holy Scriptures; in which no one Part contradicts another, and therefore I think they ought to be the invariable Guide of those, who call themselves Christians, in Matters of Faith and Religion.

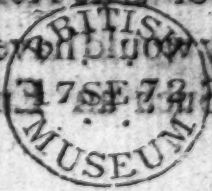
I shall only add, I wish this Gentleman had employed his great Talents and extensive Learning in a better Cause, in that of true Religion and Virtue, where they would have shone in their full Lustre. Such an Employment of
them

them would have been had in everlasting
Remembrance, and deservedly have in-
titled him to a Place among those whom
our blessed Saviour thus graciously
invites "Come ye blessed of my
Father, inherit the Kingdom prepared
for you from the Foundation of the
World. Which Cause may he yet
engage in, and which Reward may he
receive, sincerely prays

My Lord,
Your Lordship's Religion and Cer-
tainly of inedited Scriptures; in
which most obedient and most humble
Servant. I think they ought
to be the invariable Guide of those
who call themselves Christians, in
Matters of Faith and Religion.

ERRATA.

* Page 13. Line 9. for remarking read
remark. Page 20. Line 10. for this
Message read the Message. Page 23.
Line 8. for to conclude read concludes.



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